

(1) 11. B. 1

A Letter from a Gentleman to the Right Reverend Father in God, *H E N R Y*, Lord Bishop of *London*, &c.

15

702.e 12

5.

My Lord,

I Cannot think without Sorrow, that the Charities that have been Collected for the general Redemption of the Captives, who groan in the Empire of *Morocco*, do hitherto come short of what is necessary; that thereby some of His Majesty's Subjects are in no small danger to be kept in that Misery; and that several *French* Protestants, taken under *English* Colours, and that are under the Protection of his Majesty, part of whom have refused their deliverance offered them, upon condition of turning to the Popish Religion, should have no share in this Pious Work, and lose an opportunity which perhaps shall never offer again. I cannot think, I say, without the greatest concern, My Lord, of how much prejudice to the furtherance of a General Redemption, are the false Reports, both without and within the Kingdom, which have been made Publick, several Months ago, that all the Captives, and at another time, that part of them were Redeemed, and Arrived at *London*: as if some, disgusted at so good a Work, had aimed at hindering the care that is taken, and the Charities that are to be Raised, to deliver them; and could not abide to see in his Majesty's Service, that number of Men, who being the Objects of his Royal Bounty, and of the universal Charity of the Kingdom, would Embrace all occasions to signalize their Faithfulness and Gratitude. I find that by the ill effect of such Reports, both in Town and Country, the People are under some prejudice, as if their former Cha-

A

rities,

rities, to this or the like Ends, had not been rightly Applied.

God's Providence made me many years a Witness, and some time a partaker too, of their extreme Sufferings. I am therefore highly sensible of the same, and bound in good Conscience to do whatever I think may be useful in order to their Relief; it is a promise I engaged my self in, while I was amongst them, and which I have discharg'd with the greatest pleasure upon all occasions.

The same Providence allotted me a share in promoting with success the Treaty concluded with the Emperor of *Morocco* for their Deliverance; in which Treaty I had the Honour to be appointed Secretary. So that, having a full view of every particular proceeding from first to last, I can hardly bear, that, for want of giving a right Information of what was Transacted, things should go wrong, and part of the aforesaid Captives should be in danger to remain in the power of Infidels. It would be an occasion among other Christian Princes to slight us, which God forbid.

It's upon these considerations, My Lord, that I presume to make use of your Lordships Name, as of a great Benefactor to those poor Captives, to let every particular Person in *England* be acquainted with all the Transactions, in a case where every ones Charity is desired. No body hath ground to think, My Lord, that I Disclose what should be kept Secret; since, to my knowledge, every thing spoke herein is known by all the Neighbouring Nations. Therefore I intend to lay open the beginning and progress of the whole Negociation.

The Glory of *England* is Freedom, and as it hath been lately said, after a Learned *Grecian*, who thought no higher step could be made, it is the happiness of a Government when every one may think what he pleases, and say what he thinks: Only would to God that no ill use was ever made of that liberty.

While the great Wits of the Nation, exercise their parts in the present Circumstances of Affairs, about the ways of Securing the Peace and Prosperity of the Universal Protestant Church, and of these Kingdoms, and establishing the welfare and quietness of *Europe*, nay of the whole Universe; why may not a more contracted Genius, within a lesser Sphere, give out his own Thoughts, concerning the interest of a very small part, but truly a very deserving part, for their extreme Afflictions, of this powerful and happy Kingdom? I mean those Hundreds of good and serviceable *English* Seamen, that are Captives.

The

sufficiently complained of, had upon the Remnant that remains? Wherein are they better than any other of the several Parties of this Nation? What is there to be seen amongst them, which doth discover any great and due Sense of the Judgments of God upon them? What that may be looked upon as any just ground of Hope of any special Favour for them? Are they not rather like the *Jews*, a standing Monument of the Judgments of Almighty God for their Incorrigibleness and Unprofitableness under his Judgments? Are not the Pomps and Vanities of the World as visible in the Eyes of Men amongst them, and as odious in the Eyes of God as in any? Is not Swearing, and Cursing, taking of the Name of God in vain, Prophanation of the Lord's Day, and all the grosser Immoralities as common, and made as light of, amongst them as any? Are not the *Means* which have been made use of for the restoring the Catholick Religion in this Nation, more Carnal than Spiritual, more of the *Arm of Flesh* and the *Wisdom of the World* than of the *Power of Godliness*, or of any Evidence and Demonstration of the *Spirit*? And are not the *Scandals* of all these great *Aggravations* of the Sin? Nay, is not the very Zeal of Persons for a Religion, which brings forth no better fruit, it self a *Scandal* to it? For my part I must confess and declare, that I have not met with any more insuperable obstacles in my endeavours with most People for a Reconciliation, than the *Scandal* of the Lives and Manners of the generality of those of the *Roman Communion* amongst us; or any thing that hath more defeated my endeavours for that purpose than the Gross, Intemperate, disingenious Zeal of some of the best, in vindication of things indefensible, even to the obscuring and clouding the commendable and amiable Qualities in them, which might otherwise have been very prevalent Attractives towards a Union.

But when, besides the *Scandals* of the Professors, there are such *Scandals in the Religion*, which they profess, and for which they contend with as much Zeal, as if they were the very Essentials of their Religion, such as the *Holy Scriptures*, and the *Publick Offices* of the *Church*, in a Language not understood by the People, the *Communion* in one kind, *Indulgences*, &c. things which have no Catholick Authority, nor are deducible or defensible from any thing truly Catholick; nay are plainly contrary to undeniable Catholick Practice, and the most Sacred Records, and not excusable by any Honest and fair Arguments, but maintained by such Shifts, Collusions, Fallacious Sophistry, as increaseth the *Scandal*; what can be expected from such Endeavours, of such Persons, for such a purpose? Certainly

very little upon any Natural or Moral consideration ; and much less from any Special Favour or Blessing of God upon them. But the Success they have is to be imputed merely to the Faults of the pretended Reformation ; and the Judgments of God upon them ; as their Success is reducible to the Corruptions crept into the Church, and the Judgments of God for their Obsturacy, that would not reform them. When Men will not give Glory to God, by taking Shame to themselves in Confessing their Faults, and Amendment, to recover his Favour, he usually exposeth their Shame to their Confusion in Severity of Judgments.

If we impartially consider the State and Condition of *all the several Parties* in this Nation, who make profession of the Christian Religion at this time, and examine them by the true genuine Catholick Principles of the Religion they profess, such are the *Faults* which may be perceived in all, and such the *Scandals* of all (of worldly mindedness in such as have Wit enough to abstain from what are grosser, but not more pernicious) that there is more reason to fear that *Deism and Irrigion* will prevail against them all, than to beleive that any one of them should make any great Growth farther ; especially to fear any great growth of Popery, or to hope for the Restauration of the true Catholick Religion, by such Persons, Means and Methods, as those hitherto employed for that purpose for the most part are.

As to the *Persons*, if we consider rightly what were the *Special Qualifications* of those, who were the great Instruments of the Conversion of Souls, either to Christianity, or to Truth and Godliness in the World, or to the highest degrees of Virtue in Religious Orders, and by which all was done, we may plainly perceive that they were not Humane ; neither extraordinary Natural Parts, nor acquired Learning ; for many of them had no more of these than the Apostles had ; and they that had more did not effect more, than they that had less : But they were endued with such a Divine Power, and such Illustrious Graces, obtained by much Abstraction from sensible Objects, great and constant Mortification of sensual Affections, and continual Recollection and Adherance to God in Prayer, as easily vanquished the Powers of Darkness, made them fly before them, and dissipated the Clouds, and dissolved the Enchantments, whereby they hold poor Mortals in their Power, and took them Captive at their pleasure ; and as with their words transfused Light, and Love, and Power into the Souls of their Hearers : Nay their very presence had a powerful Influence upon those they conversed with, as the shadow of *Peter* had upon the Bodies of the Sick and Infirm. They were indeed Ministers, not of the Letter, but of the Spirit. Such was *St. Anthony*, such was *St. Benedict*, such was *St. Francis*, and I may

truly say such was St. Fr. Xavier ; for though he was a Man of Learning, which the others were not, yet it was not his Learning, but plainly that Divine Power, and those Graces, which he obtained by the Means aforesaid, and by frequent recourse to the Divine Fountain for Supplies by intense Recollection, and more especially upon special occasions, which produced those admirable Effects. But alas, how little of these Qualifications is to be met with amongst us at this day ! Truly so little, and that so soon disturb'd and lost by inconsiderate compliance with a false Spirit of Contention in Controversies, that such as know something of it by Experience, and can perceive something of it in some Books, yet find so much Emptyness of it in Men, that they are tempted to think there are no such Men, so divinely qualified now in the World. And the Reason, if it be truly examined, I believe will be found that the *Missioners* are commonly sent over young Men furnished with some sort of Civil Prudence, Moral Virtues, Humane or Academical Litterature, and Zeal for their own Party ; and such as are the nimblest and subtlest talkers, are thought the most likely to promote the Business. And something we see is done by this Means : But what is it ? Certainly no such formidable Growth as some silly Animals fear, and crafty Knaves pretend, in Numbers ; nor any such desirable Growth as were to be wished, in true Catholick Piety and Virtue : But they seem to stick where they did, and to be neither more nor better. 'Tis very likely had they more of Humane Means and Temporal Incouragement they might increase in Numbers, but I doubt decrease as much in Virtue : For if moderate Sufferings will not mend them, Prosperity would be likely more to marr them. For my part, I can discover very little of truly Divine and Spiritual Religion in any of the several Parties in this Nation : But it seems all a mere *Human or Mechanick Religion* : I speak not of what is professed, nor of particular Persons ; but of what is possessed and ordinarily transmitted in the several Parties ; except the *Quakers* ; for amoug them I believe is something more than the mere actings of the Humane Spirit ; and that they are under the Conduct or Impressions of some powerful Spirit, or Party of Spirits ; but what, or of what order it or they are, is the Question : Not of God, or Christ, otherwise than by Permission or Commission, may easily be discovered. But it was not by any Humane Learning or Worldly Power or Wisdom, but by the Power of that Spirit, and the Foundation of a great and Important Truth ; however misapplied, that they are grown so considerable as they are ; and doubtless would have been more considerable had they not made their Cause indefensible by the intermixture of some things palpably

false, which are like to be the Ruin of it, if they persist in the assertion of them. What has been observed by Cornel. Agrippa 3. Occult. Philosophiae. c. 32. is a great Truth; *Efficacia Religionis Praesentia Divini Spiritus, aut Angelorum bonorum, sortitur effectum, &c.* and again, *Divinitatis consortium cum Mente Humana efficit quod ipsi Boni Spiritus nobis libenter adsunt, ac Potentiam Virtutemque suam nobis communicant, quotidie--- agentes in nostras animas tanquam sibi confortes, &c.* And though this be as plainly asserted in the H. Scriptures, and attested by all the most experienc'd Christians in all Ages, yet there are but few, who, if ever they come to it, do persevere under the Tryals and Exercises of the Divine Wisdom; and therefore being destitute of that, take up with ordinary Humane Means, the Teachings of Men, the Wisdom of the World, and the Arm of Flesh; and neglect or desert the true Fountain of Divine Strength. And this is the true Reason why so little of the true Power and Glory of Christianity hath yet appeared in the World; but it appears rather like an ordinary Mechanick Business, at the best, and to many unhappy wretches no better than a politick piece of Priest-Craft. This was clearly perceived by St. Francis; and therefore he did not fear any thing so much as Books and Riches to occasion the Corruption and Degenerating of his Order. And it is certain that nothing in the World doth more divert and abstract the Minds of Men from adhering to the true Fountain of Light and Power, than the pleasure they are apt to take in those shallow and turbid Streams. Had *Ignatius Loyola* been more cautious for his order in three things, Learning, Riches, and Politicks of the Courts of Princes, it had brought forth much more, and much more noble Fruit, and more *Francis Xaviers* before this time. But the Spiritual Generation is much like the Carnal in this, that the Fathers in both do ordinarily beget their like; Men of much Recollection and Spirit Generous and Heroick Christians, but such whose Powers are most Humane and Artificial, only a kind of Munrels.

And what better can be expected, when *Mens Ends* are as mean as their Qualifications? It is very evident that the Common Ends of these Persons is to make Profelytes, that is, as they apprehend, to Convert Souls to the Catholick Profession, and fix them there as soundly as may be: and if that be but done they think all is well. Which yet in truth is no more than if a Man should take a Plant, such as he can get, be it what it will, and set it very deep in his Garden and there leave it without much care more over it; such a Plant must either die or fructify in the Earth, according as the Season proves: if it die it had been much better left in its own Soil: but if it live and

Whether or no upon any other account, besides the deliverance of His Majesty's Subjects, the Alliance and Friendship, which the Emperor of *Morocco* desires with His Majesty, might be so managed, as to be made of any good use and advantage to *England*; whether in this Juncture of time, the privilege of some Magazines, and of watering His Majesty's Ships on that part of *Africa*, when that is likely to be Prohibited any where else about those Seas, might not be favourable; I leave to your Lordships Consideration, and of those whose high Character makes them the best Judges of that.

I presume, My Lord, to offer this to your Lordship, as a Token of the sincere desire I have, to be of some use, as far as in me lay, to the oppressed; to approve my self truly Zealous for the Honour of His Majesty and his Kingdoms; and in particular, grateful to your Lordship for his special Favours bestowed upon me. I pray God Almighty to grant your Lordship his continual Blessings, with the satisfaction to see at last the full Deliverance of those poor Captives, whom your Lordships Charity hath so often Relieved. I am with the greatest Respect,

My Lord,
Your Lordship's

London, Octob. 17. 1701.

Most Humble and

most Obedient Servant,

B. M.

A Translation out of the Arabick of the Emperor of Morocco's Declaration, concerning the Redemption of the Captives, by which he Ratifies Agreement made with his Ministers by Capt. G. Delavall.

Thanks be to God alone, and Worship to *Mahomet* the Prophet, th
which there is no other, and there is no Strength nor Power b
from God High and Mighty, from whom is our help.

*The Servant of God, whose Stay is upon God, and Governs the Believers
The Warriour in the Service of God, Ismael ben Sheriff el Hassan
God preserve him and his Reign, Amen.*

TH E Bearer of this is the *English* Commander, who spoke he
with us about the Captives of his Nation that are in our powe
we complied with him, and granted him his desire in ev eryparticul
concerning them.

We heard from himself what he promised for their Redemption
which was concluded for a hundred Gun-locks, good and chosen, an
Six Barrels of Powder for every one, and a *Moor* for every two Ca
tives, and Ten Thousand Dollars more that shall be Employ'd
England to our Will and Pleasure, in such things as we know to b
there.

For the present we cannot let the *English* Captives go out of o
Hand, till all that we heard from him for the Redemption be ready in Cadiz
and that nothing of it be wanting ; and when that is effected, as we have
agreed, and arrived at Cadiz, let him give us notice of it, and we shall
send all the *English* Captives to *Tangier*, and thence dispatch them, and
convey them out to him with all speed. They shall be delivered into h
hands, and what he shall bring shall be received, by Parcels, accordin
as it shall be approved of on our part and his.

*That the Captives cannot be delivered now to remain in Tetuan Eight
Ten Months, till their Redemption arrives, and leave their Works at a stan
is, because they are employ'd continually in our Buildings, some cutting
Marble, some setting up Pillars of the same, which none but them u
derstand, and they serve in all the great Works we have. Notwithstan
ding, we have granted him this, and when he returns here, according
we have agreed with him, he shall find us ready to comply to his desir
by the Grace of God. Whosoever shall see this shall act according to
without failing. Given at *Miquenes* the 28 of *Rabeb-teni*, in the Ye
1711. Which was the 12th. of October, 1699.*

